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The work is divided into six parts entitled respectively : The Philosophy of the Upanishads ; The System of the Upanishads ; Theology, or the Doctrine of the Brahman ; Cosmology, or the Doctrine of the World ; Psychology, or the Doctrine of the Soul ; Eschatology, or the Doctrine of the Migration of Souls ; and Salvation.

**PSYCHOLOGY FOR BEGINNERS.** An Outline Sketch. By *Hiram M. Stanley*, Member of the American Psychological Association. Chicago : The Open Court Publishing Co. London : Kegan Paul, Trench, Trübner & Co., Ltd. 1899. Pages, 44. Price, 40 cents (2s.).

This is the concisest and simplest attempt that has yet been made to write a beginners' book in psychology. "The main object of a beginner in psychology, says the author, "is to acquire psychic insight and familiarity with method, and I "have tried to keep this end in view in this little book. The student from the very "beginning should be told as little as possible, but should learn and conclude for "himself from the simplest observations and experiments. Hence the teacher "should see that the scholar in all cases does the original exercises at the point indicated in his own reading, writing them in the blank pages provided at the end "of the book ; and the teacher should to some extent repeat and expand these exercises in the class. In my opinion Psychology should be a subject for the high "school, academy, and secondary school, and this sketch is particularly designed "for such work, but will, I hope, be found useful with beginners of any age, especially with those studying without a teacher, and in summer schools. My method "has been to give complete continuity to the treatment, and to proceed from the "known to the unknown, the particular to the general, and to incite constant original and vigorous activity on the part of the student. The teacher in assigning "lessons should bear in mind that each original exercise is equal to at least one "page of text, and that the main work of the recitation period should be the ascertaining that each student has practical mastery of the subject as evinced in the "original exercises."

It will be seen from the foregoing quotation from the Preface to the work that the author has had sound and practical views before his mind. The book is printed in large type, and is bound in an extremely attractive form.

**THE FOUNDATIONS OF ZOÖLOGY.** By *William Keith Brooks*, Ph. D., LL. D., Professor of Zoölogy in the Johns Hopkins University. New York : The Macmillan Company. London : Macmillan & Co., Ltd. 1899. Pages, viii + 339. Price, \$2.50.

The sub-title of this work shows that it is a course of lectures delivered at Columbia University, on the principles of science as illustrated by zoölogy. It is entertainingly written, shows a wide command of biological literature, and some knowledge of philosophical speculation. The book has been inspired by the writings of

Berkeley, which have been thoroughly studied by the author, apparently to the neglect of the rest of the important and quite modern literature on the principles of science.

We shall give a few specimens of his reflexions. Dr. Brooks is quite undecided as to what explanation is, and we find no thorough or adequate discussion of it in his work. He maintains, for instance, that order is no explanation, but itself a thing to be explained, and advances the rather hazardous metaphysical assertion that "most students of the principles of science agree that natural knowledge is no more than the discovery of the order of nature; although a moment's thought is enough to show that the fact that events do take place in order is no reason why they should, or even why they should take place at all." In fact, the entire upshot of his long work, from which one should naturally expect much, is very unconsoling on this point. He says: "Science tells us that the things that take place in nature are neither less nor more than one who knows the data has every reason to expect. With this the work of science ends; and here I must end my work on the Principles of Science; for these principles fail to tell us why the things we expect should be the things that come about. The question why the things we expect should be the things that come about is the one that concerns the natural theologian; for it is the same as the question, What is the cause of Nature?"

We find the author, in fact, throughout troubled with the theological and ontological problem. There is an utter hesitancy as to the general trend and most probable outcome of any special scientific inquiry; he is "unable to discover, in the present status of biology, any demonstration of error in the assertion that life is different from matter and motion," while, at the same time, he deems the opposite view unwise and precarious. He adds: "Science is still in its infancy, and we know so little that I have no sympathy with those who discount the possibilities of future discovery and assert that life is merely a question of matter and motion, although I know no reason why this should not, some day, be proved, nor am I able to see why any should find this admission alarming."

So as to teleology, we would hold him justified in his refusal absolutely to repudiate it, provided the precise character of that teleology which science accepts were defined; but it is certainly carrying the criticism of reaction too far to say that the modern biological theory of recapitulation adds nothing in the way of explaining the existence of rudimentary organs to Aristotle's declaration made centuries ago that they are "for a token"; or to affirm that the theory by which their history is made to account for their existence is as teleological as anything in Paley.

We are far from wishing to give the impression from these strictures that Dr. Brooks's work is one which does not abound in valuable discussions of the history and incidents of the development of zoölogical thought, or that its spirit and execution are not thoroughly commendable. Many of his remarks are excellent, and many of them forcible. The following is a good example of his ability to say things

courageously : "I fail to see why any should dread the extension of mechanical "conceptions of nature. If life is response to the order of nature, he who dreads "or fears natural knowledge seems unworthy of the conscious life of manhood, and "better fitted for that of a turnip or a clam. These things have the benefit of response to mechanical principles without seeming to know anything about it ; and "he whom these principles oppress like a nightmare might be more at ease if he "were a turnip. He might then have all the benefit of mechanical principles without the horror of physical science which seems as subjective as the horrors of "delirium tremens. The sufferer should have our pity, but I cannot put myself in "his place, for nothing seems clearer than that the natural common sense of man "would preserve him from all horror of mechanics if he were left alone ; that it "would, on the contrary, assure him that each new discovery in this field is added "proof of his sanity and of the value of his common sense." μκρκ.

THE DEVELOPMENT OF ENGLISH THOUGHT. A Study in the Economic Interpretation of History. By *Simon N. Patten, Ph. D.* New York and London : The Macmillan Company. Chicago : American Baptist Pub. Society. 1899. Pages, xxvi+415. Price, \$3.00.

The author of this work has sought "to present a theory of history through concrete illustrations." The main trend of events only has been emphasised ; the details have not been related. The choice of English history was made "because the conditions and circumstances isolating England for many centuries have made English thought normal and more uniform than that of her continental neighbors. . . . The growth, propagation and decay of ideas and modes of thought were unaffected by governmental interference or by foreign influence. Each new crop of ideas sprang up in virgin soil, matured, decayed, and gave way to its successor without any external interference to hinder its growth."

The "theory" of Dr. Patten is built up largely of the same elements and factors that have figured in the other more modern theories of civilisation and progress,—the elements of national character, environment, and racial ideals,—but he has assigned to these various influences rôles which are more in accordance with modern biological, anthropological, sociological, and historical research. In addition, he has given his own theory of the social classes (the "clingers," the "sensualists," the "stalwarts," and the "mugwumps"); has naturally laid very strong emphasis upon the economic aspect of social development ; has drawn up a scheme of stages in the progress of thought ; and has evolved a system of curves of thought of which the ascendant portions represent the economists and the descendent portions the philosophers. The economists are the inductionists, the discoverers of truth ; the philosophers are the deductionists, the discoverers of errors : hence the distinction !

This theory, which, as we see, is in the main practical and economic as distinguished from theoretical and philosophical, Dr. Patten then applies to the de-